

Christian Secretary.

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"WHAT THOU SEEK, WRITE—AND SEND UNTO THE CHURCHES."

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TERMS.

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From the Boston Traveller. Boston Anniversaries.

TUESDAY, OCT. 30th.

Massachusetts Conference of Baptist Ministers.—The anniversary of this body was held on Tuesday, Oct. 30, in Rowe street Church. Rev. Dr. Sharp presided. The meeting was opened with singing by Rev. Mr. Welch. The Secretary, Rev. J. B. Ward, read the minutes of the last meeting. Rev. Dr. Sharp made some remarks on the subject of worship. He regretted that ministers had not more generally been taught in early life to sing God's praises. He considered it as important a part of worship as prayer. He thought ministers did not duly estimate it. That child was not half taught who was not instructed to be grateful to his parents; and to give utterance to that sentiment; and so he thought the children of God were not duly instructed, unless they were taught to feel grateful to God, and to express the same in songs of praise; and he thought it would not be amiss to have a professor of music in their theological seminary. The young brethren might be situated so that they would have to do all the singing and praying as well preaching. He recollected going out to preach when a young man, where there was no Bible and no hymn-book and no singers. But his mother had taught him to learn hymns and Scriptures, and he was able to give out the hymn and sing it, and to take his text from memory. A bad fashion had come up, of leaving all the singing to the choir. Singing was a great deal more important to personal piety than many imagined.

He spoke also, of his great abhorrence of the practice of sitting in prayer, which he was sorry to say was coming in. He thought we were disposed to make too little of manner in our worship. In coming out of Babylon we had gone to such an extreme that we had made our worship piebald. He was pleased with a practice he saw in the churches in England. When they go into the house of God, the first thing they do is to bow their heads in prayer, which he thought had a very good effect in preparing the mind for worship.

Subsequently a proposition was made to invite the N. E. S. S. Union to unite with the American Baptist Publication Society, Philadelphia. After some discussion, an arrangement was at last effected and a resolution of transfer carried, by an almost unanimous vote.

New England S. S. Union.—The anniversary of this Society was held in the Rowe-street Church on Tuesday afternoon, Oct. 30. Rev. Dr. Stowe was appointed Moderator, and Rev. Mr. Skyles, Secretary. Prayer was offered by Rev. Mr. Fisher, and Rev. Mr. Clark, of Springfield. The Report of the Board was read by the Secretary, Rev. Mr. Skyles; from which it appears that little has been done in the department of publication. The Secretary resigned in January, since which time the Society has had no general agent, and no application has been made to the churches for aid. The report goes on to state that a desire had been expressed for the union of this Society with the Baptist Publication Society at Philadelphia. A correspondence had accordingly been opened with that Society; and the Board at Philadelphia had declined the proposition. Subsequently, however, the union was effected. After this decision, the Board went on with their operations.

Ministerial Conference.—A sermon was preached on Tuesday evening, by Rev. Mr. Bronson, before the Ministerial Conference. Rev. Dr. Sharp presided. Prayer was offered by Rev. Mr. Aldrich, of Framingham.

The text was in Acts i: 8, "But ye shall receive power after that the Holy Ghost is come upon you."

The subject was "The moral power of the Christian Ministry." The arduous work assigned them demands an immense moral power; and this is furnished.

Massachusetts Baptist Convention.—This body was opened with devotional services and a sermon by Rev. J. G. Warren, from Col. iii. 10, 11—"And have put on the new man, which is renewed in knowledge, after the image of him that created him," &c. The main idea of the discourse was, *the new man is superior to the old, in that it is independent of all the circumstances and relations of this life.*

WEDNESDAY, OCT. 31.

Massachusetts Baptist Convention.—The

meeting yesterday afternoon was opened with prayer by Rev. Mr. Conant. Rev. Dr. Baird made some remarks respecting the Portuguese exiles. The case at Madeira illustrated the fact that there was an inherent disposition in the Romish hierarchy to persecute. It was not the disposition of the people, but the hierarchy; and a hierarchy, of whatever name, which undertakes to rule the church, will persecute. This case illustrates also another thing—the possibility of converting Roman Catholics, and the very great ease with which it can be done. God is calling the Protestants of this country and Europe to attack the errors of Popery everywhere, and to carry the truth into every portion of the Papal world, almost the whole of which is open.

In the illustration of this latter position, Dr. B. proceeded to give an interesting statement of the commencement of the work in the island of Madeira, under the labors of Dr. Kelley, and of the persecution that followed.

The general state of the Churches, in a spiritual view, appeared to be essentially the same as last year. In a few instances there had been interesting revivals, in others evident awakenings which had passed off. A general regret pervaded the various reports that piety should be in so low a condition throughout the State during the past season.

Northern Baptist Education Society.—The anniversary of this Society was held this morning. Prayer was offered by Rev. Dr. Ide, of Philadelphia.

The annual report was read by Mr. Caldwell, Secretary. The board have appointed Rev. Mr. Caldwell Corresponding Secretary, with the view of his devoting his whole time to the interests of the Society, and to make New England his field.

He has visited the conventions, of the several States of New England, who have agreed to co-operate with this Society, and united in recommending a convention of the New England churches at this time, and arrangements have accordingly been made to hold such a convention, in connection with the annual meeting of the Society. The whole number of beneficiaries the year past is 99. The number now pursuing their studies is 68. The other N. E. States have under their care 11. Two life members and one beneficiary have died during the past year. Rev. Mr. Train, Rev. Mr. Cate, and Rev. Mr. Allen, a colored man.

Baptist Charitable Society.—Prayer by Rev. Mr. Miner. The Secretary read the minutes of the last meeting, and the society elected new officers for the ensuing year. The society have funds to the amount of about \$6000, of which the dividend, together with the amount collected by the associations, is appropriated to the widows of deceased ministers.

THURSDAY, NOV. 1.

Massachusetts Baptist Convention.—On Thursday afternoon, at the opening of the meeting, a number of the Portuguese exiles were introduced, accompanied by Mr. Gonsalves, who sang a hymn in Portuguese, in a plaintive air, and apparently with deep devotion, which produced a strong impression upon the audience. Mr. Gonsalves addressed a few remarks to the Convention, respecting the works of the Bible, in connection with the labors of Dr. Kelley, and exhibited the covers of a Bible with the leaves nearly all torn out, as a specimen of the works of the Pope and his priests. It was found in the streets of Madeira, after the destruction of Dr. Kelley's library. Mr. G. then introduced to the audience the oldest convert in Madeira, who was converted at the age of 60, and was knocked down and her ribs broken while distributing tracts and Bibles.

The committee on Sabbath schools and publications presented their report.

Rev. Mr. Leonard addressed the Convention on the subject of the American and Foreign Bible Society.

Foreign Missions.—The anniversary of the Foreign Missionary Society was held on Thursday evening.

Prayer was offered by Rev. Mr. Benedict of Rhode Island. Previous to the exercises specially designed for the evening, a report from a committee was made, recommending the appropriation of \$5,000 among the churches in Massachusetts, for the use of the Convention the year ensuing. The report was accepted and referred to a committee to make the appropriation.

Rev. Mr. Wilcox, from the committee on Foreign Missions, made a report.

Rev. Mr. Peck, Secretary of the Board of Missions, gave a brief view of the aspect of the missions under the charge of the Board. It was stated by him that the missions were enjoying an unwonted degree of prosperity. As an extraordinary fact, no missionary connected with them had died during the year. Some of the missionaries having been in the field ten, fifteen, twenty or more years, there was reason to believe the missionary life was reaching a prolongation equal to that of the minister at home. The missionaries are in good heart and hope, from the promise of their labors, and

from the reinforcements recently made and yet to be made, consolidating and calling forth their strength.

In the Asiatic missions the work is steadily advancing, even where the most discouragements exist. The schools are in a flourishing condition, and additions are made to the churches at the various stations. The translation of the Bible is going on in the Karen language, and an encouraging feature is exhibited in the fact that native instantaneity is made available, and in some instances the transfer of churches has been made to the natives for their support, and the transfer has been accepted.

Intelligence has been received from China of a cheering character. The prospects of the mission are encouraging, and new fields are opened in the northern part of that country under favorable circumstances. Upon the subject of European missions gratifying accounts would be given by a brother who had made a visit to them during the past year.

Rev. Mr. Parker, of Cambridgeport, gave some account of the condition of the missionary stations visited by him recently in France and Germany.

In Germany and Prussia there are fifty Baptist churches, which are divided into three associations.

FRIDAY MORNING, NOV. 2.

New England Baptist Education Convention.—Gov. Briggs in the chair. Prayer by Rev. Dr. Ripley, professor in Newton Theological Seminary.

Rev. E. E. Cummings, from the committee on the qualifications of beneficiaries, reported, that it is a fundamental truth, that it is the especial prerogative of the Holy Spirit to call men to the ministry; and this question settled, it is to be presumed that he has other necessary qualifications.

And this question, it was the prerogative of the church to determine. The committee think it not wise to take men from the workshop and the field and place them immediately upon the patronage of this Society. They recommend that the candidate should not be aided till he has passed through his preparatory studies, and that the church should require him to preach, visit the sick, and thus to make trial of his qualifications; and that he should be examined and recommended by the church.

On motion of Rev. Dr. Sharp, the report was received and referred to the Executive Committee of the Northern Baptist Education Society.

Rev. Dr. Tucker said he had lived for some years in a place where two ways met, one from all the East and the other from all the West, and he had seen some ragged specimens of ministers manufactured at the East. Much had been said of the scarcity of ministers at the West. There were churches at the West which had two or three ministers beside their pastor, and it was more work to take care of those two or three ministers than of the whole church. He did not believe it was the duty of every man of talents to preach the gospel. Our worthy President (Gov. Briggs) could never have accomplished for the cause of Christ as a minister what he has done on the floor of Congress.

The report was referred, according to the motion of Dr. Sharp.

They recommend that the Society adopt a maximum appropriation with a sliding scale down, so as to enable them more nearly to meet the necessities of all.

On the motion to refer this report to the Executive Committee, Rev. Mr. Cummings of New Hampshire, said he regretted exceedingly that the disposition of these reports had taken this turn. He thought this Convention ought to entitle the questions submitted to them by the Secretary of the Education Society.

After considerable discussion the report was recommitted, and was added to the committee.

FRIDAY EVENING, NOV. 2.

Meeting in behalf of Ministerial Education.—Rev. Dr. Hague delivered an address on the relation of Ministerial Education and Home Missions.

It was a glorious and animating truth, he said, that the distinction between the home and foreign field is growing less; for the advancement of the arts and sciences is bringing the world together. It is an interesting fact that the idea of Christopher Columbus, that by travelling West he could reach India, which three centuries ago was thought to be baseless, is now proved to be a fact. The time is fast coming, when the world shall be one neighborhood. When an American citizen thinks of his position, he is led to say,—"What privileges do I enjoy!" It is the price of blood; for he may say, "For me martyrs have bled; for me statesmen have labored; and patriots have made great sacrifices; and now ought I not to do something worthy of such a destiny!"

Genius has an attraction for sorrow, as the high mountains attract the thunder storm; and the tempest expends its fury upon them, and they prove the shelter and defence of the plains beneath.

Noel on Baptism.

Oxford, October 19, 1849.

Noel on Christian Baptism. Mr. Noel's essay on Baptism has been rapidly produced and published: it is a volume of upwards of three hundred pages. The general argument of the essay differs in no material point from that of preceding writers, but bears the impress of Mr. Noel's individuality, and a feeling of freshness pervades the volume. The introduction is devoted to an examination of the ordinance as originally instituted by our Lord; and reasons are assigned to prove that the command was to baptize in water, and that through succeeding ages. The essay then proceeds to show that baptism, as a profession of faith, and an act of consecration to God—Father, Son, and Holy Spirit, must be preceded by faith and discipleship. The next chapter is given to an examination of New Testament baptism, and the language employed in reference to its nature and effects; the object being to show that baptism is limited to those who make for themselves a consistent profession of faith. The third chapter is on "Infant Baptism."

No portion of the essay is devoted to etymological argument: throughout Mr. Noel assumes "that to baptize is to immerse;"—"the evidence of which fact he hopes to adduce in a separate volume."

There is a paragraph in the preface which is very valuable on several accounts. It marks that negative state of mind which prevails among the clergy of the Established Church, in respect to more questions than one. Hundreds of clergymen have acquired the faculty of stopping in their inquiries just at the point when any further pursuit would be inconvenient and injurious. Mr. Noel says:

"During my ministry in the establishment, an indefinite fear of the conclusions at which I might arrive, led me to avoid the study of the question of baptism; but I felt obliged to examine honestly each passage of Scripture upon the subject which came in my way, and the evidence thus obtained convinced me that repentance and faith ought to precede baptism. The reasons assigned by the Anglican Catechism why an infant should be baptised without faith and repentance, are very unsatisfactory. As soon, then, as I had settled my mind upon the union of the churches with the state, I turned my attention to this question. Aware how many are disposed to attribute any opinion which contradicts their own to such a partial, one-sided investigation as they practice themselves, I determined to form my judgement entirely by the study of the Scriptures, and of such authors as advocate the baptism of infants. To that determination have I adhered, and not having read a single Baptist book or tract, I publish the following work as an independent testimony to the exclusive right of believers to Christian baptism."

Correspondent of N. Y. Independent.

Persecution in Connecticut.

The following interesting reminiscences are from a notice of the New London Baptist Association, published in the New York Recorder:

Bro. Dimock, at the close of his sermon, awakened a thrilling interest in the large congregation, by stating a few incidents in his ancestral history; which, as they are connected with the early struggles of truth in this State, and the progress of civil and religious freedom, I will give as nearly as possible in his own language.

"You may feel surprised," said the brother, "when I express a deep interest in the Baptist ministers of this State. True, in the phraseology of this country, I am a 'Down Easter,' having come from Nova Scotia, my native land, about two years ago. Yet I claim to be a direct descendant of the 'Fathers' of the denomination in this Commonwealth. My ancestors fled from the iron hand of persecution in Connecticut, and found an asylum in the land of my birth."

"My father was a Baptist minister, and a few years since fell with all his armor on at an Association, having preached at one church for fifty-five years. My grandfather was a Baptist minister, and my great-grandfather also; and his father was a preacher, though not ordained."

"My great-grandfather, Shubael Dimock, and his son Daniel, were bitterly persecuted for preaching the Gospel 'contrary to the law,' and their property wasted by repeated fines. But this did not satisfy their persecutors, nor close the mouths of these men."

"Just as Shubael closed his sermon at a school house in Mansfield, a sheriff arrested him upon a warrant to commit him to Windham jail. His offence was as follows: 'The said Shubael Dimock has been convicted of preaching in a school-house in Mansfield, and under an oak tree in Ashford.' He was required to walk before the officer to prison. But he replied, 'I have no call there, neither can I voluntarily go, since I have said, God willing, I will preach this evening in Ashford under the oak tree.' The officer urged that it was his duty to commit him to jail. 'Well, then,' said the prisoner, 'if you have a duty to perform, you must

attend to it; I shall not resist.' He was at length set upon a horse and directed to guide it to Windham. Even this he refused to do, and the sheriff was compelled to mount the horse behind, and with his arms around him to guide the horse to the prison. Here he lay confined nine months, still proclaiming the truth as he had opportunity, for he declared that it was impossible to prevent his preaching unless they cut out his tongue."

"Soon after his release he removed with his family to the province of Nova Scotia, which had just fallen into the hands of the English, where he found a wider door of usefulness opened, and a productive field of labor."

Peace Petitions.

To the Friends of Peace throughout the United States:

Disputes, whether between individuals or nations, can be settled only in one of two ways,—by amicable agreement between the parties themselves, or by reference to a third party as umpire between them. War alone does not settle international difficulties, but leaves them pretty nearly where it found them; and its sole use, if it has any, lies in disposing both the belligerents, after a sufficient experience of its evils, to sheathe the sword, and betake themselves to negotiation, or arbitration, as the only possible way of terminating their disputes by a permanent truce of peace.

Now, we wish to reverse this immemorial process of first going to war, and then resorting to pacific expedients. We would have nations employ these expedients before fighting, and thus obviate the alleged necessity of fighting at all. We would fain get them into the habit of settling their disputes in essentially the same way that individuals do theirs—by mutual agreement, or voluntary reference. Such reference may be either *casual*, as it is now when employed at all; or *stipulated*, such as we propose to secure by a clause in every treaty between nations, binding them to settle their disputes, in the last resort, by reference to umpires mutually chosen; or *permanent*, through a Congress of Nations, by which we mean, first, a Congress of diplomatic delegates from different countries to agree upon a Code of International Law that shall be binding on the parties to it, and next a High Court of Nations, or permanent Board of International Arbitrators, to interpret and apply that law for the adjustment of all difficulties between them without an appeal to arms.

Such substitutes for war can be secured only through the joint agency of Governments; but rulers, especially in a country like ours, will take hold in earnest of a subject like this only at the call of the people as a body; and hence we would urge them, without the slightest distinction of sect or party, to sign and forward to both Houses of Congress, a petition like the following:

"PETITION FOR PEACE.
To the honorable Senate (or H. of R.) of the United States:

The undersigned, inhabitants (or citizens, or legal voters) of —, in the State of —, deploring the manifold evils of war, and believing it possible to supersede, in most cases, its alleged necessity, by the timely adoption of wise and feasible substitutes, respectfully request your honorable body to take such action as you may deem best, in favor of Stipulated Arbitration, or a Congress of Nations, for the accomplishment of this most desirable end."

The character of the petitioners as "citizens or legal voters," should be designated; and the petition, when signed by as many names as can be procured, should be sent at once to some Member of the House, addressed generally to their own Representative, with a letter requesting his special attention to the subject.

There should be no delay in this movement. Congress will meet in a few days; and the first part of the session will probably furnish the only leisure for giving serious and effective attention to the subject. Let the friends of peace meet them on the threshold with this great question, and, imitating our English co-workers who lately poured into Parliament, in a month or two, hundreds on hundreds of petitions for the same object, let us bring a thousand petitions before Congress in the first month of its session. It can be done with ease, if we will; but, for this purpose, every one who reads this appeal, especially every minister of the Prince of Peace, should consider himself as personally requested to move in this matter at once. If his congregation is the only one in the place, let him mention the subject in public, and then get some person to carry around a copy of the foregoing petition for signatures. Let there be duplicate copies, —one for the Senate, the other for the House of Representatives; and let every person sign both at the same time. If there are several congregations the different ministers may consult together on the best means of accomplishing the object; but let them be careful not to wait one for another till the time for action has gone by.

The success of this movement depends entirely on the spontaneous co-operation of our friends. We have no funds to spend upon it, no agents to send through the land in its behalf; and, unless the ministers and members of our churches, and others in the community favorable to the cause of peace, will, of their own accord, perform the slight service we here request of them, nothing will or can be done to much purpose.

But we will not allow ourselves to doubt their readiness for such a service at a time when it is so much needed, and there are so many cheering incentives to effort in this vast but much neglected department of Christian philanthropy. The friends of God and man in England have set us a noble example, and are now looking for our prompt and energetic co-operation. The recent Peace Congress at Paris, the third and most imposing in the series of world-congresses for the same purpose, has turned special attention to the substitutes for war mentioned in our proposed form of petition to Congress; but such recommendations even from so high a source, will be of little avail, unless the friends of peace in different countries shall influence their respective rulers, by petitions and otherwise, to unite in securing peaceful substitutes for war, and thus obviating the supposed necessity of its recurrence. Earnestly, then, would we ask the friends of peace, in every sect and party among us, east and west, north and south, to forward, without delay, their petitions for this object to both Houses of Congress, and also to both Houses of their own Legislature in each State, for their action in favor of the same object.

By order of the Exec. Com. of the Am. Peace Society.

Geo. C. Beckwith, Cor. Sec'y.
Boston, Nov. 12th, 1849.

Love for the Bible.

We learn from Chrysostom, that in the primitive church, women and children had frequently the Gospel, or parts of the New Testament hung around their neck, and carried them constantly around with them. The rich had splendid copies of the sacred writings on vellum, in their libraries and book cases; but as the art of printing was not known till many ages after, complete copies of the Scriptures were, of course, exceedingly scarce.—Children were particularly encouraged in the efforts which they made to commit to memory the invaluable truths of the Divine Volume. Though in those times the Bible was to be multiplied by no other means than the pen, and every letter was to be traced out with the finger, so repeatedly were Scriptures copied that many of the early Christians had them in their possession; and they were so copied into their writings, that a celebrated scholar engaged, that if the New Testament, by any accidental circumstances, should be lost, he would undertake to restore it, with the exception of a few verses of one of the Epistles; and he pledged himself to find these in a short time.

Origin of Literary Degrees.

The practice of conferring the honors of literary institutions on individuals of distinguished erudition, commenced in the twelfth century, when the Emperor Lothaire, having found in Italy a copy of the Roman law, ordained that it should be publicly expounded in the schools; and that he might give encouragement to the study, he further ordered that the public professors of this law should be dignified with the title of Doctors. The first person created a Doctor after this ordinance of the Emperor was Bulgarian Hologolius, who was greatly distinguished for his learning and literary labor. Not long afterward, the practice of creating doctors was borrowed from the lawyers by divines also; in their schools they publicly taught divinity, and conferred degrees on those who had made great proficiency in that science. The plan of conferring degrees in divinity was first adopted in the Universities of Bologna, Oxford, and Paris. See Mather's Magnalia Christi Americana, B. IV. p. 134.) It is remarkable that the celebrated Dr. Samuel Johnson, when he had become eminent in literature, could not obtain the degree of Master of Arts from Trinity College, Dublin, though powerful interest was made in his behalf for this purpose by Mr. Pope, Lord Gower, and others. Instances of the failure of similar applications, made in favor of characters still more distinguished than Johnson then was, are also on record. So cautious and reserved were literary institutions, a little more than half a century ago, in bestowing their honors!—Miller's Life of John Rogers.

RICHARD ADKINS.—"Mark that text," said Richard Adkins to his grandson Abel, who was reading to him the thirty-second Psalm; "mark that text: He that trusteth in the Lord, mercy shall compass him about. I read it in my youth and believed it; and now I read it in my old age, thank God, I know it to be true. O, it is a blessed thing, in the midst of the joys and sorrows of the world, Abel, to trust in the Lord."

DOCTOR
J. C. JACKSON,
OFFICE OVER 164 MAIN STREET,
Opposite the State House,
HARTFORD, CT.

Call Fashion Hats for 1849.
DWELL, DANIELS & CO., have received
all style of Gentlemen's Hats, and have on
a large assortment of their own manufacture,
hats for sale at 150 cent, 22 Main-st.,
a great variety of Caps, Umbrellas, Carpet
Cases, Life Preservers, Gloves, Mittens,
Sept. 14.

GET THE BEST.
All young persons should have a standard
DICTIONARY.

NOAH WEBSTER'S
great work, unabridged. If you are too poor,
the amount from off your back, to put into
your head.—Phrelog. Jour.
Webster's great work is the best Dictionary
in English language.—London Chronicle.
This volume must find its way into all our pub-
lic and private libraries, for it provides the
latter student with a mass of the most valuable
information, which he would in vain seek for else-
where.—London Literary Gazette.
Containing three times the amount of matter of
other English Dictionaries compiled in this coun-
try. An abridgement of this work.
Published by G. & C. MERRIAM, Springfield,
Mass., and for sale by
G. Asylum street.

Monuments.
MESG. BATTERSON, Marble manufacturer,
Hartford and Litchfield, Ct., would respectfully
announce to the citizens of Hartford, and the pub-
lic generally, that he has opened an establishment
on 23 Main street, (directly opposite Union Hotel)
where he will manufacture at the lowest possible
price, all kinds of MONUMENTS and GRAVE
STONES, of the best American and Foreign mar-

ble. Tablets, chimney pieces, mantels, centre
pieces, pier, bureau, and counter tops, of Egyptian,
Greek, or any other kind of foreign marble which
he is prepared, executed at short notice, and in
superior style of workmanship.
All persons in want of any kind of work in the
above line, are respectfully requested to call and
examine his styles of workmanship before purchas-
ing elsewhere.
Monuments delivered to any yard in the city
free of charge.
Hartford, April, 1849.

HARTFORD FIRE INSURANCE COMPANY.
Incorporated 1810. Charter perpetual.—Capital,
\$150,000, with power of increasing it to \$500,000.
THIS long established and well known Institution,
has transacted a most extensive insurance
business for more than thirty-seven years, through-
out the United States and the British North Amer-
ican provinces. It has aimed to secure public con-
fidence, by an honorable and faithful fulfilment of
contracts; and owners of property are assured
that all fair claims for losses under its policies will
be liberally adjusted and promptly paid. Public
buildings, manufactories, mills, machinery, dwell-
ing houses, stores, merchandise, household furni-
ture, vessels at anchor, or while in port, &c.,
will be insured at rates as low as the risk will
admit. The following gentlemen constitute the
Board of Directors:—

ELIPHALET TERRY, Esq., President.
Hezekiah Huntington, Charles Bonnell,
Albert Day, Henry Kenney,
Junius S. Morgan, Calvin Day,
James Goodwin, Daniel Buck, Jr.

JAMES G. BOLLES, Secretary.
C. C. LYMAN, Assistant Secretary.
Applications for insurance may be made directly
to the office of the Company at Hartford, or to its
agents in the principal towns and cities of the Uni-
on.
April, 1849.

ETNA INSURANCE COMPANY,
INCORPORATED in 1819, for the purpose of in-
suring against loss and damage by fire only.—
Capital \$250,000, secured and vested in the best
possible manner—offer to take risks on terms as
favorable as other stocks. The business of the
company is principally confined to risks in the
country, and therefore so detached that its capital
is not exposed to great losses by sweeping fires.—
The Office of the company is kept in their new
building, next west of Treat's Exchange Coffee
House, State street, where constant attendance is
given for the accommodation of the public.
The Directors of the company are:—

Thomas K. Brace, Miles A. Tuttle,
Samuel Tabor, John L. Russell,
Joseph Pratt, Ebenezer Flower,
James Thayer, Eliphalet A. Bulkley,
Ward Woodbridge, Roland Malher,
Joseph Church, Edwin G. Ripley,
Silas B. Hamilton, S. S. Ward,
Frederick Tyler, Henry Z. Pratt,
Robert Tuel.

THOMAS K. BRACE, President.
S. L. LOOMIS, Secretary.
The Etna Company has agents in most of
the towns in the State, with whom insurance can
be effected.
Hartford, April, 1848.

PROTECTION INSURANCE COMPANY—FIRE AND
MARINE.
Office No. 8 Exchange Buildings, North of the State
House, Hartford, Ct.

THIS Company was incorporated by the Legis-
lature of Connecticut, for the purpose of effect-
ing Fire and Marine Insurance—has a capital of
\$200,000, and is the largest of increasing its cap-
ital to half a million of dollars.

The company will issue policies on Fire or Marine
Risks on terms as favorable as other Offices.
Application may be made by letter from any part
of the United States, where an agency is establish-
ed. The office is open at all hours for the transac-
tion of business.

The Directors are:—
Daniel W. Clark, John Warburton,
Charles H. Northam, Elihu Peck,
William Kellogg, Thomas Belknap,
Lemuel Humphrey, Benjamin W. Greene,
Benjamin W. Greene, Ebenezer Selig,
Willis Thrall, Mark Howard,
Elery Hills, John W. Seymour.

D. W. CLARK, President.
Wm. CORNER, Secretary.
Hartford, April, 1849.

Books: Books!!

The subscriber would respectfully announce to his
numerous customers, that he has recently re-
ceived from the New York Trade Sales, large addi-
tions to his former assortment of Books and Station-
ery, making one of the best selected stocks of
Books to be found in the State. The assortment
consists in part of the following School Books, in-
cluding every thing now in use.

historical works.
A very large collection of Ancient and Modern
Histories, including Travels of the most celebrated
and renowned explorers known.

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HARTFORD, FRIDAY, NOV. 23, 1849.

"Philosophy, falsely so called."

A valued correspondent of this paper furnished us, several weeks since, an account of a Mass Missionary Meeting held at the Central Baptist Church in Hartford, in which the following sentence occurred:

"The native brethren expressed their profound astonishment that the children of believing parents should in any case grow up impenitent. Nothing of this kind occurred in their country. Christianity there sanctifies the parental relation, regenerates the family, makes it a household of faith. As soon as children are old enough to be converted, they are converted, and converted, too, through parental training—Christian nurture! So the Baptist policy does not necessarily forbid such a result."

The thought occurred to us, when we first read the sentence in manuscript, that a wrong construction might possibly be put upon it; but still we supposed it was plain enough to be understood in the sense that the writer designed it should be, by the most ordinary reader. Least of all, did we think that an argument in favor of infant baptism would be drawn from it. The very circumstances under which these heathen children are converted forbid the idea of infant baptism having anything to do with it; and we should suppose that our paedobaptist brethren would be willing to give up this part of their Christian Nurture on learning the fact that the Baptist principle works so much better than theirs. This principle is perfectly simple; the children are taught the truths of Christianity in Christian families and in the Karen schools; the teachers and parents at the same time setting them an example worthy of imitation, in their godly lives and well ordered conversation. The Karen convert might have added that prayer for the conversion of these children is offered up daily by hundreds and thousands, who feel deeply interested in their welfare. The consequence of all this is, "that as soon as they are old enough to be converted, they are converted, and converted, too, through parental training—Christian Nurture!" Just in the same way that "the foolishness of preaching saves those that believe" for parental training, or Christian Nurture, call it which you please, includes, in the Baptist sense of the term, a vast deal of preaching. No matter whether this is done by the pious parent, the female assistant in missionary labor, or the preacher himself; the result in Barnah has been pretty uniformly the same. The pupils in the Karen boarding schools are, almost without an exception, converted at an early age—"when they are old enough to be converted." Mrs. Vinton stated this fact in this city. It is a fact, we think, that is generally understood by the denomination; and yet not one of us, out of the seven hundred and fifty thousand Baptists in the United States, ever supposed that these heathen youths were converted on a different principle from that on which Paul, or the three thousand on the day of Pentecost, were converted. It is the grace of God, operating on the heart, through a knowledge of the truth, that makes men, and children too, obedient to the faith.

One great lesson, in connection with this remark of the converted Karen, should commend itself to every Christian, and this is the lesson of parental faithfulness. The Bible is full of instruction on this point; believers are expressly commanded to "train up their children in the nurture and admonition of the Lord;" and there is no reason to doubt that the result would be the same as it is in Barnah—the children, as soon as they are "old enough to be converted, would be converted," and that not of ourselves, for it is the gift of God. It speaks volumes too, in favor of the self-denying zeal of our missionaries. With such results before us, who can refuse his scanty pittance for the spread of the gospel among the benighted millions of the perishing heathen? The results of their labors are before us, in the conversion of tens of thousands of pagan idolaters, including whole households. When the apostolic Judon found himself on a heathen shore, without friends or patrons, he sent back by Rice, his fellow laborer, a statement of the condition of things there, with an urgent call for aid to sustain him in his labor of love. In closing his message, he added, "as to the results, tell them they are sure as the promise of God can make them." The results have proved the sincerity of Judon's faith in that dark hour of the missionary enterprise, and vindicated the faithfulness of God in his promises to his too faithful children.

We have been led to these remarks by an article in last week's Independent, a talented Congregationalist paper of New York, in which the paragraph near the head of this article is made the text for some kind remarks on "The Philosophy of Infant Baptism." The Independent supposes, and very honestly supposes, we have no doubt, that the statement of the Karen embodies the true philosophy of Infant Baptism. The substance of the Independent's article is contained in the following paragraph:

"It is rather for the benefit of Pedobaptists that we have made the above quotation, from an article which otherwise might not have fallen in their way. The Karen converts, in their simple and believing way, have given what we conceive to be the true theory of infant baptism. The philosophy of infant baptism is founded in the fact reported by those Karen disciples. 'Christianity sanctifies the parental relation, regenerates the family, makes it a household of faith.' This is just what infant baptism assumes; and upon no other ground can it be satisfactorily explained. Let it be a fact everywhere in Christian families, that as soon as children are old enough to be converted, and converted, too, through parental training—Christian nurture, and infant baptism will explain itself, without seeming to draw after it the dogma of baptismal regeneration."

We agree with the Independent that "upon no other ground can Infant Baptism be satisfactorily explained;" and we go still further, by asserting that it cannot be maintained on this ground. We are utterly at a loss to conceive how the philosophy, falsely so called, of Infant Baptism, can be legitimately deduced from the simple statement of the Karen. Whole households are converted to God, including children who are old enough to be converted; but this is not done by might, nor by power,—nor by Infant Baptism—"but by my Spirit, saith the Lord."

We are sincerely believe that the "philosophy of Infant Baptism" has been a source of immense evil to the church of Christ, as our respected brethren of the Independent believe in its virtues; and until they can show us some practical good that has resulted directly from its practice, we shall continue to hold that opinion.

Fairfield Baptist Association.

The Fairfield Co. Baptist Association held its twelfth anniversary with the Baptist church in Easton, on Wednesday and Thursday, the 7th and 8th inst. The introductory sermon was preached by bro. Aaron Perkins, of Danbury, from Acts 19:20, "So mightily grew the word of the Lord and prevailed." Bro. Wm. Reid, of Bridgeport, was elected Moderator; bro. Wm. Denison and James Mallory, Clerks; bro. Thomas Ambler, of Danbury, Treasurer. In this Association there are 12 churches, 10 pastors, 4 preachers; baptized during the past year, 80; received by letter, 43; restored, 1; dismissed by letter, 33; excluded, 58; died, 18; total communicants, 1167; net increase, 9.

The missionary sermon was preached by bro. Wm. Denison, from Eccl. 9: 10, "Whatsoever thy hand findeth to do, do it with thy might," &c.

During the session of this body, an interesting letter from E. B. Cross, of Tarryow, was read, which by vote of the body, is to be forwarded to the Secretary. Bro. F. Hitcham preached from Isaiah 11:15, "Bring no more vain oblations," &c.—Theme, the necessity and importance of spiritual life in religion.

The cause of Foreign Missions was ably advocated by bro. J. F. Wilcox, agent of the A. B. M. Union; the A. & F. Bible Society by bro. J. J. Woolsey; the A. B. H. M. Society by bro. J. W. Eaton; the Conn. Education Society and the A. B. Publication Society by bro. F. Ketcham. The Circular Letter, on the importance of prayer in the church for the pastor, by bro. Jeremiah Chaplin, of Norwalk, was an admirable production. A committee was appointed to correspond with the A. B. Publication Society, with a view to have it printed in the form of a tract.

It will be observed that the number excluded is large in proportion to our numbers; and lest some might suppose the existence of some prevalent heresy among our churches, it is material to notice that 46 of the 58 excluded, have been from the 1st Baptist church, Stamford. It is supposed that many of them are pious, but they have been excluded for going out (without asking or receiving letters of dismission) to form, irregularly, the Bethesda Baptist church, under the direction of Henry H. Rouse, who had been excluded from the 1st church in Stamford about eighteen months ago.

Of those baptized, 31 were into the Second Baptist church, Danbury, and 26 into the church in Bridgeport. Although the weather was exceedingly unfavorable, yet the attendance throughout was large. The preaching seemed well adapted to do good. Much time was spent in devotional exercises, and the whole session was enjoyed with unbroken harmony, and before we left, some were anxiously inquiring "What must we do to be saved?"

The next meeting of the Association is to be held with the church in Bridgeport, Oct. 1850.—The Easton church have recently expended about \$1,800 in remodeling their meeting-house, and placing in the steeple a good bell. It has been well expended. They have now an excellent, convenient and elegant house of worship, a monument of their love to Christ, their liberality and good taste. May the Lord bless them abundantly, and make the glory of this latter house greatly to exceed that of the former house. REVVS.

The Sandwich Islands.

The French government has committed another outrage upon these defenceless Islanders, for the purpose of selling French brandy, and propagating Popery. The following are among the most important demands of the French upon the Hawaiian government.

1. The complete and loyal adoption of the treaty of 26 March, 1846, as it reads in the French text. 2. The reduction to fifty per cent, ad valorem of the duty upon brandies and spirituous liquors of French origin.

3. The subjection of Catholic schools to the direction of the Chief of the French mission, and to special inspectors, not Protestant, and a treatment rigorously equal granted to the two worshipers to their schools.

4. The adoption of the French language in business intercourse between French citizens and the Hawaiian departments, [Administrations.]

5. The withdrawal of the exception affecting French whalers importing wines and spirits, and the abrogation of the requisition which obliges vessels laden with liquors to pay and support the custom-house officers placed on board to superintend the lading and unlading.

6. The return of all the duties received in virtue of the regulations of which withdrawal is demanded by the fifth paragraph immediately preceding.

7. The removal of the Governor of Hawaii, who violated or allowed to be violated, the domicile of M. Abbe Marshall, or the order that the Governor make reparation for the same to the Missionary, the one decision or the other to be inserted in the Official Journal.

8. The payment to a French citizen, proprietor of the Hotel de France, of the damages committed in his house by foreign sailors, against whom the Hawaiian Administration has not taken any process.

The undersigned give a delay of three days from this day, 22d August, 1849, to the Hawaiian Government to make a categorical reply to the demands above.

Letter from Rev. E. B. Cross.

We are indebted to a friend in Fairfield county for a letter from bro. Cross, from which we make the extracts below. It will be remembered by most of our readers that the Fairfield Baptist Association support bro. and sister Cross as missionaries at Tarryow.

Tarryow, June 4, 1849.

To the Fairfield Co. Baptist Association:

DEAR BRETHREN:—In discharging the obligation which you have laid upon us, we feel a pleasure in again directing our communication to you, because we are in this way afforded another opportunity of claiming your sympathies and your prayers. God has supported us during the year that has passed, but not without first showing us the need of his support.

I have spoken of these personal things with great hesitation and reluctance, but your kindness has emboldened us. So far as my own feelings are concerned, I should regard it as a nearly infinitely greater trial to be deprived of the privilege of holding up the Saviour to sinners and of endeavoring to direct the few under my charge who are attempting to prepare themselves for this work among their countrymen, than to be subjected to much greater suffering of the kind we have experienced. I do not say that I could not be reconciled even to such a trial. If I might be allowed to pray God for one thing greater than another in your behalf, or entreat my brethren to help me with their prayers, it would be that we may not be debared the privilege of prosecuting the work in which we are engaged. Dear brethren, in heaven

is a place of rest? Is it a place of joy and gladness? But is it our highest wish to be ushered into it immediately and at once? If I were allowed to express the feeling which this moment awells my bosom, I say, No. But for the trembling I have that I may be shut out, equal I this day see heaven opened before me on the one hand and the invitation which would welcome me to its rest and blessedness, and on the other the privilege of saving some poor sinner from the gates of death, or from stumbling in the darkness of his heathenism upon the flames of hell, I would say, Oh God, let me stay. Let me be the instrument of converting a sinner from the error of his ways and saving a soul from death. Should not this be the feeling of Christians? Is not this what the apostle meant when he said, "I say the truth in Christ; I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness, a continual sorrow in my heart, for I could wish myself accursed from Christ for my brethren, my kinsmen according to the flesh?" No one could wish to be separated from Christ or shut out from heaven eternally, to save sinners. Will we then suffer our indifference to their salvation to shut us out there?

Of this we stand in imminent and immediate danger. Of the other, none. Oh, where are our hearts, where are our bowels and mercies, if we would choose to see the blissful gates of heaven shut upon us as inmates of the happy dwelling place, rather than be instrumental of enlightening the house of death, or of lifting up the voice of mercy in the habitations of cruelty, or snatching one falling, sinking sinner, even in the darkest corner of the earth, as a brand from the everlasting burnings? Shall we then suffer the fear of inconvenience, the dread of personal danger, or privation, to deprive us of this privilege? To do this, is simply to withhold more than is meet, and so far as we are concerned, we shut our lives up, not so much in heaven as in a solid personality, wholly inconsistent with our being in the world.

Our visits to the churches under our own care this year have been attended with interest to ourselves, and a degree of satisfaction, for which we feel especially thankful to God. There have been but few cases of conversion from among the heathen, and the state to which we attained last year of indifference and stupidity still continues, but I think it is much less marked, and there is a degree of encouragement to hope that the spell is in a measure broken. The wish to procrastinate is still, however, great. The people say to those who go among them with the Word of Life, it is true. We cannot deny it. We are convinced, but let us alone; we shall come on en masse, by and by. We shall soon yield without your exhortations. Permit me, therefore, again to urge with all my soul, the attention of the churches to this one point. The children have come to the birth and there is not strength to bring them forth.

I cannot attempt to give you any particular account of our visits among the people. At Dykhyu, 11 have been baptized, 1 restored, 4 died; 50 pupils in the native school; contribution of the church for the support of the gospel, 33 rupees.—Patanoo 2 baptized, 24 pupils, contribution 15 rupees; Dalou 1 excluded, 12 pupils in school, contribution 8 rupees; Katoy, 1 baptized, 12 pupils, contribution 10 to 11 rupees; Themburg, 6 excluded, 6 restored, pupils 6, contribution 4 to 5 rupees; Kabin, 1 excluded, 7 pupils, contribution 8 rupees. In all these little churches considerable quantities of books and medicines have been sold, which shows a growing disposition to depend more and more upon themselves for the support of their institutions. This is a disposition which we greatly wish to encourage among the people.

We had some most refreshing seasons, particularly those on which the Lord's Supper was celebrated on these occasions almost uniformly great feeling and interest was manifested. We believe that there is a measure of the spirit of Christ among his people here, but O how feeble must it be, compared with the glowing light which led on the first disciples to their triumphant efforts among the heathen! We most sincerely and earnestly beg an interest in your prayers, as a Christian body. And it is also our most earnest prayer that you find "it more blessed to give than to receive."

May God grant that the watering and refreshing influences of the Holy Spirit may attend you in all your journeys. Your unworthy servant, E. B. CROSS.

REVIEWS.

We learn by a gentleman who visited Westfield Mass, last week, that a revival of religion had been in progress in that town for several weeks past. The work was general; the Baptist, Methodist and Congregational churches sharing in its blessings. The Normal School is located in this town, and a large number of the young men who were qualifying themselves for teachers there have become subjects of the work of grace—to be qualified heretofore, it may be, to preach the gospel of Christ.

We also learn that a revival is in progress in Bloomfield; but are not sufficiently informed of the state of affairs there to give particulars at present. The Congregational church in Torrington is enjoying a revival which has already resulted in the hopeful conversion of a goodly number of youth.

A revival is in progress in the High Street Baptist church in Charlestown, Mass. A friend from Lebanon informs us that the Baptist church in Willimantic is enjoying a revival of religion at the present time, and that the interest in religion appeared to be on the increase.—There are also indications of a work of grace in the Baptist church at Colebrook River, where some conversions have already occurred.

The Chicago, Illinois Watchman of the Prairies of the 13th inst. furnishes the following revival intelligence. "The revival at Richland, in Woodford Co, which commenced on the occasion of the ordination of brother A. B. Cramb to the work of the ministry, October 13th, continued more than two weeks. Brethren Wesson, Powell, Alvord, Fisher, Bly and Cramb preached more or less during the meeting. The result is that twenty-three have been hopelessly converted to God, twelve of whom have been baptized, and others will be soon. At the close of the meeting, several persons were inquiring the way to Zion, with their faces thitherward." May the work of the Lord yet go on there and elsewhere.

"Dr. McCasland, of Benton informs us, that at New Salem, in the vicinity of Benton, a revival has been enjoyed, and twenty persons have been baptized during a meeting, under the labors of Elders T. M. Vance, J. R. Williams, John Redburn, D. S. Crane and J. Williams. He speaks of religious interest in other places, to which an allusion is made by another correspondent."

JOHNSBORO' Union Co., Oct. 17.

It is known to you, perhaps, that the Lord has been doing great things for us in this part of the State for the last eighteen months.—This was the case in particular counties. It appears now to have become more general. Wherever the servants of God "go and preach," he goes with them. Revivals are taking place, and in some places there is a constant revival.

When I came to this place in April last, this church, (Clear Creek,) had 85 members. Since that time there have been 36 added by baptism, and by letter, so that we now number 121 members. There are several others who, we have reason to believe, will soon come out on the Lord's side, and follow him. Many of those who have joined are young, and of the right kind of material for permanent usefulness. Many of them again, are the most influential men in the community. The people here are Baptist in sentiment, different from what they were formerly. Many of them were raised up under other influences.

Bethany Church, 18 miles South-East of this place, is in a flourishing condition. I had the pleasure of baptizing ten into the fellowship of the Church at one meeting, among whom were three brothers, and one of their wives. "They were sons of an old sister who had long stood almost alone, surrounded by all the 'isms' for which the times are noted. But she continued to pray and labor for the conversion of her children. It would have done your heart good to have heard her praising the Lord for his blessings. I had baptized a daughter the meeting before, which led four of her family to profess publicly to have found pardon for their sins.—You may judge of my feelings when I took them."

"Down into the watery grave," and buried them with Christ by baptism. Amongst the number I have baptized was a brother of Rev. James B. Smith, of Louisiana, two members of the German Reformed Church, and one Methodist.

A Missionary Church the World's Only Hope; OR THE CHURCH ESSENTIALLY MISSIONARY, BOTH IN HER SPIRIT AND POLITY. NUMBER IX.

It is the whole church, to whom God says, "Ye are my witnesses." It is the whole body of the faithful, the "general assembly and church of the first-born," to whom this momentous commission is entrusted.—J. A. LANE. The church of the living God, the pillar and ground of the truth. To the intent, that now might be known through the church, the manifold wisdom of God.—Eph. 3:10.

In a previous article we have assumed that, if there were but one church of Christ upon earth, it would still be the duty of that church to engage immediately in the work of missions,—to go at once into all the world, and according to its ability to preach the gospel to every creature. "This it would seem no one would question. Indeed, if there were but one individual Christian in the world, his obligation and work would be the same; so essentially missionary is the Christian spirit; so constraining is the law of Christian love; so aggressive and impulsive is the law of Christian faith. Like Paul, every Christian is debtor both to the Greek and Barbarian—both to the wise and unwise.

The primary work of the Spirit, both in regeneration and sanctification, is of necessity individual. It awakens individual sympathy, faith, love, responsibility. And in this sense doubtless the commission to evangelize the world is primarily given to individual believers. Indeed, as we have seen, it is involved in the very elements of experimental piety. To preach the gospel to every creature, is the great law of Christian sympathy and faith—the outworkings of the spirit that worketh in us mightily; Christ in the heart sanctifying the affections and directing its powers to the conversion of the world. We are by no means disposed to set aside or cast into the shade, the individualism of Christianity. But does Christianity only regard us in our individual relations and responsibilities? Has it utter disregard to the social principle of our nature, and made no provision for associated action and influence? Evidently not. Christianity sanctifies humanity in all its relations, and is therefore no less social than individual. Hence the Christian fraternity—the church—through which the faith and charity of individual Christians united, might be brought to bear more effectively upon the world. The church is but a given number of individuals united for the accomplishment of a given work. Into this church Christ expects every believer to enter; not for rest, but for labor; not for inaction, but for effort; not for personal benefit simply, but for duty; for the good of the world; for the dissemination of truth; for the extension of his kingdom; for the preaching of his gospel to every creature. If such be not the responsibilities anticipated in the church, it is difficult to conceive, and impossible to determine, what its legitimate responsibilities are. But evidently the aggregate responsibilities of the church cannot be different, certainly not less than that of individual piety. Indeed, it seems to us, to amount to an axiom, that if individual faith, in its legitimate workings, from its very elements, must embrace the conversion of the world,—then, in its ecclesiastical combination, it must still anticipate the same work. The faith which lives in its members must be the faith of the church. If individual faith be missionary, the faith of the church must be so. Unity cannot conflict with individuality. Ten men separately, resolved upon the same business, and the same course of action, when united in a firm, will of course still pursue the same business.—What would be thought of the argument, that a business corporation ought not to be expected to do what the law of interest would incline its individual members to do? And what ought to be thought of an argument which denies to the church a work which it claims God has made of primary responsibility with its members?

But it is said that the church anticipates another end—another work. Be it so. What then is that work? Is it more, or less? Is it a higher or lower work? O, we are told, the church is a preparatory organism—a disciplinary, educational department, in which individual piety is to be schooled and perfected for the higher responsibilities of missionary effort, and for the higher relations of a missionary union and fellowship! So that Christ ought not to have represented his church as in actual conflict with the gates of hell; but simply as a school for the educating of men for that conflict, to be marshalled and led out under a policy peculiarly adapted thereto; wrought out and fitted for the occasion, and therefore more effective than the antiquated polity of the church could be. Christ ought not to have said to his church, "Ye are the light of the world;" but it is your business to clarify and render luminous—what in an organism more purely missionary shall constitute the light of the world.

Paul, in contemplating the conquests of the gospel, ought not to have said, "To the intent, that now unto principalities and powers in heavenly places, might be known through the church the manifold wisdom of God;" but to the intent that

through the united effort of individual believers God's wisdom might be seen! So manifest is the necessary incongruity arising from denying to the church its appropriate responsibility in the work of the world's conversion.

If, however, it be conceded, that one church, standing alone, ought in its capacity as a church to aim for the conversion of the race—to go forth and disciple all nations—then it follows, that two churches, that any number of churches ought to do the same. And more, upon the same principle that individuals enter the church, ought churches to enter into association to carry out the great commission of Christ to preach the gospel to every creature. A church in its corporate character is one body, possessing individuality, and may therefore unite with kindred bodies, especially in a work which appeals equally to the responsibilities of all. We have never advocated the separate action of churches in this great work. Nor should we think of a mere sectional confederacy of ten or twenty, or even one hundred churches, advisable, unless under very special circumstances. We would have the entire denomination represented, as far as churches might be disposed to engage in the work. We would have a general Missionary Convention, or Union, composed of the pastors of the churches and of a given lay delegation, meeting annually for the choice of a Board and other appropriate business. Such a union of the churches, for aught that we can now see, might be clothed with all the powers of the present organization, and command the same facilities for the transaction of business. Indeed, as the embodied responsibility of the entire denomination, at least of all the churches therein represented. Such a union could but command the most unlimited confidence and credit. It might thus have all the advantages of the present Union, with many others, which that never can command. It would also be free from what in our estimation is the capital defect of the present organization—a married representation, without regard to Christian character. This, we are constrained to regard as the great practical heresy of our missionary operations. It is said there can be no danger in this. So thought the Education Society of N. York, when they based membership thereon upon the payment of one dollar, irrespective of Christian character, or of denominational standing! May their experience teach a salutary lesson. But, be it so, that there is, can be, no danger here. It is not a question of mere expediency or safety, but of principle—of right. Is it right, even for benevolent purposes, to sell the immunities of the kingdom of God? for a given sum of money, whether more or less, to admit the world to Christian suffrage—to fellowship in the holy and responsible work of the world's evangelization? No, it cannot be right. It savors too strongly, in principle, of the rottenness and corruption of Rome. Against it we enter our most unequivocal and earnest remonstrance. We protest in the name of Christianity! No argument can sustain, or even make plausible, so gross a violation of the most vital principles of the Christian economy. It must remain undeviated. And we can only account for its adoption, by the worthy men who projected the Union, in the fact, that all our great religious organizations, without the church, rest upon a similar basis. They open the door of legislative and executive fellowship to the world in consideration of a specific value received—of a given sum of money. But an element so alien to the Baptist polity cannot long receive the suffrage of our churches. The third article must be not altered—but expunged. The Union must throw itself into the embraces of the churches, and trust for support to the actings of love and faith therein. We earnestly pray that it may do so. We should deprecate deeply the necessity which should compel the churches to withdraw and form a separate ecclesiastical Missionary Union. But such a result is inevitable if the Union upon this point is resolved to be invincible. Nor can it be long delayed.

CONNECTICUT.

DEATH OF REV. IRA M. ALLEN.—We learn from the New York Recorder that the Rev. Ira M. Allen, the former General Agent of the Am. & For. Bible Society, died on the 30th of August last, on the Rio Gila, about 120 miles from the Colorado. His health was feeble during the whole of his journey, and several weeks previous to his decease he was attacked with diarrhea. It was finally checked, but returned again in a few days with a power that would not yield to medical skill. His remains were buried on the 31st of August, on the banks of the Rio Gila.

It will be recollected that Mr. Allen started for California last spring as geologist to a company of adventurers. The restoration of his health by a change of climate, and a desire to preach the gospel in California, were, we believe, among the objects of his journey.

THANKSGIVING.—The Governors of the following States have appointed the 29th inst. to be observed as a Public Thanksgiving:—Connecticut, Massachusetts, Maine, R. Island, Vermont, N. York, N. Jersey, Penn'a., Ohio, Michigan, Delaware, Kentucky, Maryland, Indiana and Louisiana. Fifteen in all. There may be other States which we have overlooked, who are to observe the same day. The Governor of New Hampshire appointed an earlier day (the 15th of November, we believe), and the same has been the case in several other States. The fifteen States that are to observe next Thursday as a day of general thanksgiving, contain a population equal to more than one half of the United States. Such a thanksgiving cannot fail to be acceptable to the great Giver of all good, if his professed disciples render that homage of thanks which the occasion demands. Blessings have been showered down upon us in rich profusion—mingled with judgments it is true—and they call for devout gratitude on the part of God's people.

A PROVIDENTIAL INCIDENT.—At the recent Anniversary of the New York Baptist Convention, Bro. Bright, Foreign Mission Secretary, related the following incident. We copy from the New York Baptist Register: Bro. Oucken and his companion, in Germany, were wanting some seven or eight assistants to send out into the German field, but where to get them, or the means to sustain them, they did not know. Their resort in their extremity was prayer. The men soon presented themselves, but then \$1,000 was needed for their support. Very soon afterwards, a plain-looking man walked into the mission rooms in Boston, and after inquiring about Mr. Oucken and the laborers above-mentioned, laid down a thousand dollar bill, to be appropriated to this important object—with no name mentioned—and then retired, leaving the brethren in the room to ponder over the wonderful providence.

A London correspondent of the Baptist Register, in mentioning that the Rev. Baptist W. Noel had accepted a call from the Rev. Mr. Evans' church in John street, London, to become their pastor, adds: "It is said that four hundred of his former church will go with him."

Mr. Noel and the Rev. Dr. Steine were appointed by the Evangelical Alliance to go to Paris and Rome to secure, if possible, the release of the Rev. Dr. Achilli.

GRANVILLE, O.—The Baptist church in this town have just completed a new house of worship. We have a letter before us, dated Nov. 6, written by Rev. Dr. Going, which says: "The house is 32 by 72 feet, is well built and finished; it is ready for the bell and clock, and will cost nearly \$7,000. We hope we shall not come out a dollar in debt. The basement will be completed in a very few weeks, the cost of which is included in the above estimate."

ORGANS.—A new and splendid organ has just been put up by the Messrs. Hook, of Boston, in Christ Church, the price of which we understand was some thirty-five hundred dollars. The old one was a very fine instrument, and was worth about one-half this sum.

The Rev. Dr. Bushnell's church and society voted, on Monday evening of the present week, to replace their organ by a new one. Twenty-five hundred dollars were voted for this purpose, together with the old one, for which the builder agrees to allow one thousand dollars.

REV. DR. FULLER.—A report has been in circulation for a few weeks past that Dr. Fuller would accept the appointment of President over Georgetown College, Ky., recently made vacant by the resignation of Rev. Howard Malcom. The Baltimore Clipper, in reply to this rumor, says:

"We are authorized to say that Dr. Fuller has not the most remote idea of leaving Baltimore for any other field of labor whatever. The abundant success which has crowned his ministry here, and the wide field for usefulness which is still open before him, are ample guarantees of the purpose he has so often publicly avowed of living and dying a citizen of Baltimore."

WE are informed that the Rev. Mr. Chace, of Christ Church in this city, has resigned the rectory of that parish.

FATAL ACCIDENT.—Mr. Jeremiah Hemmingsway of Tariffville, a painter by trade, aged 24 years, was killed on Wednesday, the 14th inst., by falling from a building which he was painting. The distance that he fell was sixty feet.

EUROPEAN AFFAIRS.—The arrival of the steamer America, since our last, brings but little intelligence of importance from Europe. A sudden and unexpected change had occurred in the French ministry. The old cabinet of Louis Napoleon had resigned in a body, and a new cabinet has been appointed in their places. The cause of this resignation is said to be a difference of opinion between the ministers and the President in regard to the policy of the latter in the affairs of Rome.—The President, it is affirmed, is determined to carry out the principles laid down in his letter to Col. Ney. The ministers were opposed to this policy.

The President remained firm, and the ministers resigned. The new cabinet will sustain in the views of the President. If this proves to be the true state of the case, Louis Napoleon is entitled to more credit than he has been in the habit of receiving; while it will place the Pope in still further difficulties, and retard his return to Rome.

Assassinations of the French soldiers continue frequent at Rome; but whether they are committed at the instigation of the Jesuits, we are not informed. The Pope is desirous of returning to Rome on the 25th of November, the anniversary of his flight. We shall see.

THE HARTFORD LIFE AND HEALTH INSURANCE CO.—Persons wishing to procure insurance either on their lives or health, are referred to an advertisement of the above company in another column. The business of this company is conducted upon honorable principles, and upon more favorable terms than any other insurance company that we are acquainted with. One very desirable feature of this company is, that it grants a specified sum, weekly in case of sickness. An object may thus be obtained at a small expense for which thousands of young men pay enormously, by uniting with some secret society.

The idea of procuring insurance on a person's life has been, viewed in an unfavorable light by many conscientious people who do not hesitate to insure, their houses and barns; but when the principal comes to be fairly understood it will be regarded in the same light as any other kind of insurance. Laboring men and men in moderate circumstances who are not possessed of real estate, have realized the advantage of health insurance, in receiving a regular weekly income from an insurance company while confined by sickness; and many families, who would otherwise have been left destitute on the death of the parent, have come into possession of a comfortable subsistence through the life insurance system.

HISTORICAL SKETCH OF THE BAPTIST CHURCHES IN SAYBROOK, with the Summary of belief, Covenant and Catalogue of the members of the Deep River Baptist Church.

This pamphlet is got up and arranged in the style in which publications of this nature should be. It commences with the earliest history of the Baptists in Saybrook—1729—and traces their history down to the present day. The history is collected from the best data that could be obtained, and appears to have been executed with much faithfulness. The names of the early Baptist preachers are preserved, and a succinct account of their persecutions for holding meetings and preaching "contrary to law," is furnished in this little pamphlet. It will be found exceedingly useful for future reference.

We are happy to find that many of our churches, especially in the eastern section of the State, are turning their attention to their early history.—We have been promised a sketch, for publication, of the life of Elder Zadok Darrow, one of the earliest Baptist preachers in Waterford, New London County, in which a short history of the Baptist churches in that vicinity will probably be given. There is a vast fund of interesting and important information embodied in the early history of the Baptists of Connecticut, which nothing but the closest care and research of early records and the recollection of the oldest members can preserve from oblivion.

FORMS OF PRAYER. By a Congregationalist.

A pamphlet of 12 pages, with the title, "The Friend of Youth," is printed, and embellished with illustrations. The matter is almost wholly original. When we have read it more carefully, we are struck by the subject again. Public Mail, New Haven, and sold by C. & Co. No. 9 Asylum street, Hartford.

THE ECCLESIASTICAL MAGAZINE OF FOREIGN LITERATURE for November is adorned with engraving of great beauty, representing "the tomb of the Scythians," filled with interesting and instructive details. The Foreign Magazines and Reviews on Carlyle, and the "Dios Bot" Wilson, are worth more than the whole. Brown & Parsons, agents.

THE FRIEND OF YOUTH.—We have specimen number of Mrs. Bailey's little titled "The Friend of Youth." It is printed, and embellished with illustrations. The matter is almost wholly original. When we have read it more carefully, we are struck by the subject again. Public Mail, New Haven, and sold by C. & Co. No. 9 Asylum street, Hartford.

HOLDEN'S DOGMA MAGAZINE.—The number of this magazine has just been by Pease & Bowers. In addition to a variety of interesting matter, a biography with a portrait, of the Rev. George Pease, distinguished divine of the Methodist Church, accompanies this number.

LITTLE'S LIVING AGE for the Nov. 24, is received by Pease & Bowers.

News of the W.

NEW ORLEANS, NOV.

AWFUL STEAMBOAT EXPLOSION.—A terrible steamboat accident occurred here last evening. The steamer "The Great Republic," bound to St. Louis, when about a mile off shore, burst both her boilers, shattering them, and badly injuring the steam engine, and the vessel lay on her side, and was crowded with passengers, also the other two, which had just arrived, supposed that altogether 160 lives were sides many wounded. Already 50 dead had been recovered. The lives of

London correspondent of the Baptist Regi-
on mentioning that the Rev. Baptist W. Noel
accepted a call from the Rev. Mr. Evans
in John street, London, to become their
pastor, adds: "It is said that four hundred of his
church will go with him."

Rev. Noel and the Rev. Dr. Steine were appoint-
ed by the Evangelical Alliance to go to Paris and
to secure, if possible, the release of the Rev.
Achille.

GRANVILLE, O.—The Baptist church in this
place have just completed a new house of worship.
A letter from the Rev. Dr. Goins, which says: "The house is 32
feet, is well built and finished; that is ready
to be occupied, and will cost nearly \$7000.
We hope we shall not come out a dollar in debt."
The basement will be completed in a very few
days, the cost of which is included in the above
figure.

A new and splendid organ has just
been put up by the Messrs. Hook, of Boston, in
the Church, the price of which we understand
costs thirty-five hundred dollars. The old
organ was a very fine instrument, and was worth
at one-half this sum.

Rev. Dr. Fuller—A report has been in cir-
culation for a few weeks past that Dr. Fuller would
be appointed President of the American Baptist
Convention, recently made vacant by the
resignation of Rev. Howard Malcolm. The Bal-
timore Clipper, in reply to this rumor, says:

We are authorized to say that Dr. Fuller has
the most remote idea of leaving Baltimore, for
other field of labor whatever. The abundant
work which has crowned his ministry here, and
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pastorship of that parish.

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who are not possessed of real estate, have realized
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recollection of the oldest members can preserve
from oblivion.

FORMS OF PRAYER, by a Congregational Pastor.
A pamphlet of 12 pages, with the above title, is
before us, in which the "Congregational Pastor"
gives his reasons in plain, point blank terms, in
favor of extemporaneous prayer, and in the same
style urges his objections to "forms of prayer."
When we have read it more carefully, we may al-
lude to the subject again. Published by A. H.
Malby, New Haven, and sold by H. S. Parsons
& Co., No. 2 Asylum street, Hartford.

THE ECCLESIASTIC MAGAZINE OF FOREIGN LITER-
ATURE for November is adorned with a mezzotint
engraving of great beauty, representing "Old Mor-
tality" at the tombs of the Scottish Martyrs, and
filled with interesting and instructive articles from
the Foreign Magazines and Reviews. The arti-
cles on Carlyle, and the "Dies Boreales" of Prof.
Wilson, are worth more than the price of the
whole. BROWN & PARSONS, agents.

THE FRIEND OF YOUTH.—We have received a
specimen number of Mrs. Bailey's little paper, en-
titled "The Friend of Youth." It is very nicely
printed, and embellished with handsome illustra-
tions. The matter is almost wholly original, and
well adapted to the taste and moral culture of the
young. Mrs. Bailey edited the "Youth's Monthly
Visitor," a paper published at Cincinnati for sev-
eral years, and under her supervision attained an
honorable station among the juvenile publications of
the day. Mrs. Bailey has secured several able
contributors to her little juvenile, who will add
much to its interest and value. The paper is to
be published monthly, at Washington. Terms 50
cents per annum, or five copies for \$2.00.

HOLDEN'S DOCKMAN MAGAZINE.—The December
number of this magazine has just been received
by Pease & Bowers. In addition to the usual va-
riety of interesting matter, a biographical sketch,
with a portrait, of the Rev. George Peck, D. D., a
distinguished divine of the Methodist Episcopal
Church, accompanies this number.

LITTLE'S LIVING AGE for the week ending
Nov. 24, is received by Pease & Bowers.

News of the Week.

NEW ORLEANS, NOV. 16, A. M.—ESTIMATED
150 LIVES LOST.—A terrible steamboat explosion
occurred here last evening. The steamer *Louisiana*,
bound to St. Louis, when about starting from
her wharf, burst both her boilers, shattering her
atoms, and also badly injuring the steamers *Sturm*,
and *Boston*, that were lying alongside. The
Louisiana was crowded with passengers, as were
also the other two, which had just arrived. It was
supposed that altogether 150 lives were lost, be-
sides many wounded. Already 50 dead bodies have
been recovered. The cause of the difficulty ap-
pears to be the refusal or neglect of the Canadian
authorities to compensate the Indians for the land
now in possession of the Quebec Mining Company,
they having made themselves responsible for the
payment of the money. The Indians numbered
about 300, among whom are thirty white men.—
They had stolen three canoes, and were on their
march for the purpose of attacking the operatives,
and taking possession of their property by force.
The Indians being well armed, the most serious
consequences are apprehended.

FATAL ACCIDENT.—The ship *Despatch*, of Cold
Spring, going through Hurl Gate on Friday eve-
ning, struck on the rock; the tide at the time
running very strong, the tiller struck the Captain
and killed him almost immediately.

AN ISLAND CEBED TO THE U. S.—Mr. Squire,
of the U. S. Charge to the Central American Repub-
lics, having received intelligence by the steamer
Franklin, which has just arrived from the Gulf,
that great excitement prevailed there, in conse-
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ing the box at the Mint, it was ascertained that
about five hundred ounces of gold had been ab-
stracted from one of the inner tin boxes, which had
been effected by boring a hole through the wooden box,
and then with a chisel perforating the tin box. In
this way it was captured of its contents. A tele-
graphic dispatch was received from Baltimore,
stating that about one hundred ounces had been
abstracted from that box, making over \$10,000
worth of gold. The parties concerned in the crime
had offered a reward of \$3000 for the detection
and conviction of the offenders, and \$1000 for the
recovery of the gold dust. An investigation is be-
ing made, which, it is hoped, will show at what
particular point the robbery was effected, if it does
not lead to the detection of the robber.

FRANK AND ROME.—The dismissal of the
French Ministry by Napoleon was evidently con-
sidered by his unwillingness to acquiesce in his
views in regard to the Roman question. It is as-
sumed, he has now surrounded himself with men
who will sustain his views. It is an oven of great
good to the Roman. His efforts to secure the par-
don of the insurgents of June last, will tend to
make him popular with the Red Republicans. He
will sustain him in securing a qualified free-
dom to the Roman; and should he ask the imperi-
al crown, they would probably sustain him in that
also.

The America will probably arrive at her wharf
between 12 and 2 o'clock this day.—*Journal of Com.*

CURE OF CANCER.—The extract of wood sorrel,
used as a plaster through the day, and slippery elm
bark at night, will cure any cancer that is not
dead, or that has not live skin over it; and in that
case the skin should be broken in some way. To
burn a piece of punk on the place, is a good method,
then apply the salve as before directed. The cure
is obtained singly by poultice the tumor, immerse
in a mortar, or other vessel, and pressing out the
juice; then put it in a pewter dish or basin and
place it in the sun until it dries to the consistency
of tar, when it is fit for use.

ROBBERY.—A Mr. Pettigall was robbed of about
\$200 early on Wednesday evening last by three
men while walking on a railroad track near New Brit-
ain. He was so much bruised in the affray, that he
was left senseless on the spot.—*Times.*

DISTRESSING SHIPWRECK.—An extra from the
Bath (Maine) Times, states that, on Friday last,
the ship *Hanover*, of Bath, Captain Rogers, from
Cádiz, with a full cargo of salt, in attempting to
run into the river, struck on Pond Island Bar, and
almost immediately went to pieces, and all hands
on board perished. In the almost incredibly short
time of twenty minutes after the *Hanover* first
struck, not an appearance of her was to be seen,
save the fragments that were rolling in the surf
along the beach.

The broadside came on shore quite entire, and
also considerable portion of the bow. The masts
and spars were wholly broken to pieces. The
beach for nearly two miles is strewn with frag-
ments of the wreck. Various articles of furniture
belonging to the ship, and of clothing, have been
picked up; and among them a trunk of clothing be-
longing to Capt. Rogers.

The ship's company is believed to consist of 17
persons. The body of Captain Rogers was found on Sun-
day and brought to the city. That of a man was
also found, but not recognized. The *Hanover* was
eleven years old, and carried 550 tons. She was
insured for \$1600. The cargo was uninsured.
The whole loss on ship and cargo is estimated at
\$6000.

Nov. 19, 10 o'clock, A. M.—A postscript to our
Albany letter of yesterday says:

"WALTER JOY'S BANK, is broken."
The circulating notes of this Bank are secured by
New York State Stocks, and are good, even if the
Bank should have failed on its deposits and drafts,
and we think there is some mistake, which a
day or two may explain.—*Thompson's Bank Note
Reporter.*

ACCIDENT.—Holloway Fullerton, of Salisbury
Mills, was unfortunately killed on the Newburgh
branch of the N. Y. and Erie Railroad, at Wash-
ingtonville, on Tuesday morning last. He was on a
truck car, from which he fell and was run over by
his wheels. He was near 30 years of age, and was
the son of Stephen W. Fullerton, Esq., of min-
istink, Newburgh, N. Y.

SCOTTS (OWN) COUNTY FARM.—THIRTY VALU-
able, low lying, well watered, and fertile, consist-
ing of about 500 acres, for \$27,500; and it was esti-
mated for bottom land at \$50 per acre, and \$20 per
acre for upland.

Another farm, known as the Wilcox, or Pine
farm, on the west side of the Scioto river, contain-
ing 300 acres, was sold for \$10,000 to Aaron Clark,
Esq.—*Portsmouth Trib.*

The New Haven Register says that the Dixwell
monument will speedily be finished. It is to be
erected at the expense of gentlemen in Boston—de-
signed by Judge Dixwell. We are assured that
it will be a very creditable affair, as well as an ob-
ject of ornament and interest.

HOMESTEAD EXEMPTION.—The House of Assem-
bly of Vermont, by a vote of 145 to 45, have passed
a bill exempting the homestead from sale under an
execution.

THE MINISTERIAL CONFERENCE of
Litchfield County and vicinity will hold its next
session with the subscriber in Cornwall Hollow on
Tuesday, Dec. 4th, at 10 o'clock, P. M. D. Avery,
preacher, N. Boughton, alternate.

Cornwall Hollow, Nov. 14th, 1849.

CONN. LITERARY INSTITUTION.
The public examination at the close of the Fall
Term of the Connecticut Literary Institution will
take place on Monday and Tuesday, the 19th and
20th of November.

The Winter Term will commence on Wednes-
day, the 29th of November. D. IVES, Sec.

Suffield, Nov. 13, 1849.

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